1: Métraux--19 E-5 (1929) 1930 SF10 Chiriguano SF10

1. Old Chiriguano of Yumbía (Upper Pilcomayo). Note the enormous labret and the head band.

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2. Karnapadyú, "captain" of the Caruruí region near the middle course of the Parapití River (Photo. A. M.)

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215 162 241 G13

1. Mandepona, the most illustrious Chiriguano chief of the past century. His authority extended not only over the village of Macharetí, where he lived, but over vast expanses of the Chaco. (Photo. by the R. P. Honorato Catinari.)

2. Type of Chiriguano Indian from the Igëembé Valley. (Photo. A. M.)

215 162 241 G13

Ii Mémoires--29 E-5 (1929) 1930 SP10 Chiriguano SP10

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1. Santos Airedyú, the last "capitan grande" of the still independent Chiriguano Indians. Airedyú is completely assimilated to civilization and lives like a rich Bolivian farmer. He is a man of great character. (Photo. A. M.)

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2. Group of Chiriguano in a Franciscan mission. (Photo. by the R. P. Honorato Catinari.)

1: Métraux--40 E-5 (1929) 1930 SF10 Chiriguano SF 0

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Fig. 1. Old Indian from the Santa Rosa Mission (Photo. by the Reverend Father Honorato Catinari).

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Plate V

1 Iwawaset. Chiriguano Indian girl from the region of Cururuti (near the middle course of the Parapiti River). Her hair is cut short as a sign of mourning for the death of an aunt (Photo A. M.)

2. Chiriguano Indian girl from the village of Ibopeyti (upper Pilcomayo). She has put on her festival clothes and sports her most beautiful necklaces. (On her chest, necklace of silver coins.) (Photo. A. M.)

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Mémoire--50 E-5 (1959) 1000 SF:0 Chiriguano SF:0

/340 cont./

Property is a sacred thing among the Chiriguano, and the nearest relatives cannot dispose of their belongings without their formal consent.

At the time of my stay in Caraguatá, I once asked my old friend "Captain" Kamapadyú to take me to his field. He was very

[illegible] to grinding sugar cane at the Ivu mission.
(Photo. A. M.)

touched by //Note VI appears here// /[341]/ the interest that my wish implied and in an instant showed himself ready to do the honors.

His field was about 700 meters from the village on top of one of the cliffs which border the "quebrada" /ravine/ of Caraguatá. Access to it was by a steep path across fallen rocks. The entrance to the field was closed by a hedge composed of tree trunks and thorny shrubs which we climbed over with the help of an Indian-style ladder, that is, a thick branch with deep cuts for steps.

[TEXT CONTINUES ON P. 94]

In Mémoire--73 E-5 (1970) 1930 SP10 Chiriguano SP10

Plate VI

1. Young Chiriguano daughter of the "capitan grande." Facially her cheeks are painted with bixa orea powder.

2. Chiriguano Indian girl from the Caraparí region, considered a beauty by the Indians. (Photo. A.M.)

/355 cont./

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Fig. 26. Chiriguano woman lighting a fire. Upper Pilcomayo. (Photo. A. M.)

262
[075] do not hunt nor eat this animal (Diccionario Chiriguano-Español, etc., p. 3).

[756] Medicine men cannot under any circumstances eat pimento. If a man refuses to taste this condiment, one can be sure he is a magician (id., p. 184).

[765] Grilled corn is strictly forbidden for persons in mourning, whose tears would dry up if they ate this dish.

[825] [789] the exclusive right to eat deer meat, which thus instilled in them the agility and suppleness of this animal. Women could eat, without

/392 cont./

531 184 peculiar to the villages of the upper Pilcomayo and the Igüembé valley. The decoration made up of broken and asymmetric lines does not go beyond the zone of the Franciscan missions and the Itiyuro region.

323 415 291 516 142 302

Fig. 62. Fabrication of a large vat: the roll of clay is rolled between the palms of the hands. (Photographs taken by the author at Masaví, Igüembé Valley.)

[126]

/392 cont./

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Fig. 63. Fabrication of a large vat: the roll of clay is ready to be superposed on the preceding one.

/396/

first and foremost gasoline cans. Artistic ceramics have become the appanage of a few old women who are not founding a school and who

Fig. 64. Fabrication of a large vat: the roll of clay is placed on the preceding one and flattened between the thumb and the other fingers of the potter. Finger impressions result from this, forming a crude design.

will carry the secret of their art to the grave. Already today, obliged to satisfy a large demand, they endlessly repeat the same motifs and have a vexing tendency to draw them hastily and without any care at all. These designs are becoming awkward, crude, and are taking on a primitive appearance which is far from corresponding to the taste and culture of the Chiriguano.

/433 cont./

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Fig. 87. Chiriguano woman getting ready to spin. Cararutí. (Photo. A. M.)

286 The reed of our European looms is replaced here by an /Fig. 88 appears here/ interlacing of threads which grasp one thread of the warp, then the other, alternately.

286 413 The woof is passed through with the help of a shuttle whose motion back and forth is facilitated by a weaver's sword (iwirapé) which separates the warp threads. This latter instrument is used to tighten the cloth each time the woof has passed through. A [239] mammalian metatarsal bone sharpened to a point (Fig. 92) or a small pointed or spindle-shaped stick (Figs. 93 and 94) permits

4: Nino--52 M-3 (1893-1911) 1912 SF10 Chiriguano
Tapiete Sk13

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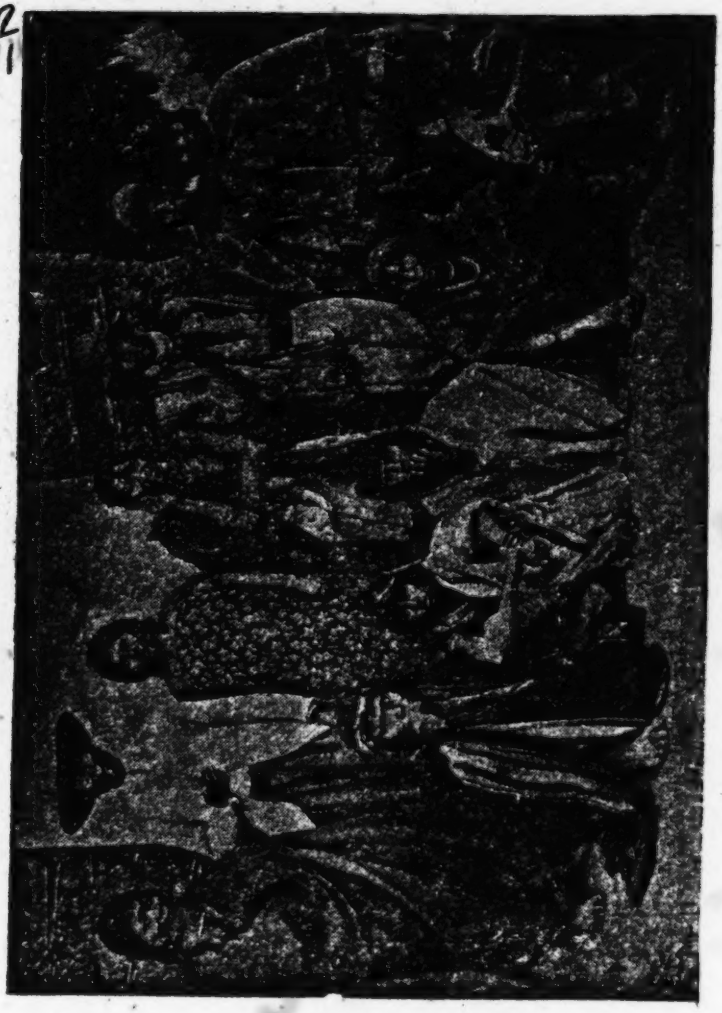

Group of Tapiete Indians

4: Nino--63 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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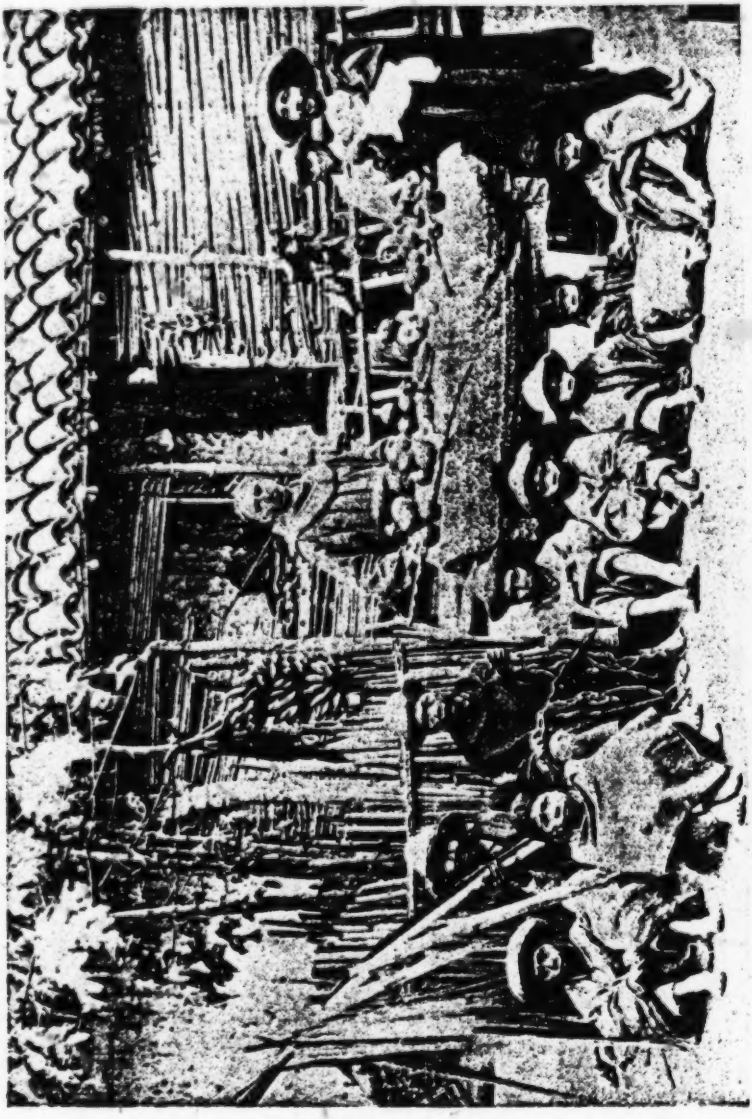

Agricultural Industry of the Missions

4: Nino--104 M-3 (1893-1911) 1912 SF10 Chiriguano
Tapiete SK13

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Man of the Tapiete race on the Pilcomayo River between Guachalla and Esteros de Patiño.

4: Nino--148 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Group of Chiriguano Women

/111 cont./
144 who conquered Mexico and Peru (1).
114
[113]

1. Guillermo Robertson. Historia de América desde el descubrimiento hasta antes de la Independencia /History of America from the Discovery to before Independence/. Travelers exaggerate their stories in order to attract more attention.

144 There are extensive areas where mixture of the two
[191] races was frequent, but it must be pointed out that in these
[142] areas the children of such have ceased to be Chiriguano, both because of the Spanish language, which they now speak perfectly, and the color, which is completely different; it is no longer parchment, as Father Corrado states, but a skin which is up to a certain point fine and velvetlike, so that for this class of persons who descend from white and Chiriguano the appropriate name is mestizo and not Chiriguano, and consequently the physical characteristics of the race have not changed. In these same areas families which have kept pure Chiriguano blood are not rare, and these families, or the individuals which make them up, have the same characteristics as other Chiriguano, without any noteworthy difference (2).

2. From the left bank of the Parapiti River northward this radical change is taking place, making the race disappear.

On the contrary, in the great Chiriguano centers, such as all the missions and a few other areas outside of them,
141 the physique of the native has not changed at all. As a
142 rule their stature does not reach one meter and 70 centimeters in men, and rare are the women who reach 1.60; the hair is black, glossy, and coarse, and very vigorous in

/111 cont./

141 both men and women, and fair hair indicates either an
142 oddity or a clandestine affair. The forehead is rather small, as are also the languid, downcast eyes; the face is round, the nose flat, the mouth wide, the denture white as ivory, the chin short, and the lips rather thick. /112/ The
142 men do not wear beards, and anyone would believe that they
302 are beardless, but the main reason why they do not have one is that they pull out the hairs as they grow, and for this they have some tin tweezers with which they make all the hair disappear, and they do well, because otherwise, in view of their slovenliness, with long beards they would really be orangutans (1).

[186]

1. The Toba call the Chiriguano tigre face because of his round face, and the latter gets back at them by calling them horse face because of their long faces. In the missions the neophytes wear mustache and goatee.

141 They have a chest thrust forward, rather heavy
[291] shoulders and arms, normal-sized hands, and not very big feet, in spite of the fact that they grow as they will since they always go barefoot, especially the women, and not
147 all of them wear sandals /ojotas/. When they are enjoy-
[853] ing good health, they are very robust, and the women without the slightest bother will nurse two babes at their
[609] breasts. Whenever some white Christian woman is not able to nurse, she usually seeks out a Chiriguano woman to wet-nurse her child; this, in addition to being very advantageous because of the goodness of the blood, is also quite eco-
855 nomical. But it is true that most Indian women do not
[609] wish to take care of children other than their own; most
[466] of the time they agree to it with reluctance, or by force, this last occurring when the Indians are subject to a master.

/112 cont./

142 The Chiriguano at the time of birth has a color which is difficult to define, but, and let nobody laugh at this, his color is that of newborn mice, and as he grows the color changes until it is that of sunburnt parchment. The causes [147] of this change are the tropical heat, the sudden winds and changes, and the burning sun, to the action of which they expose themselves with untoward pleasure, with no bother and without fear, even should they be but tender infants.

141 147 From this it can easily be deduced that the Indian does not fear the canicular sun, or heat either; he works on the hottest days without shirt, trousers, or anything which re- [291] sembles these; he stretches out full length, very content, [516] receiving on his back the rays of the firey sun, and nothing daunts him. But when the north wind changes to the south and consequently the cold begins and the frost comes, he is very cowardly, and it is hard to make him work well and happily; in such cases it is easier to suspend the work for a few days, not to pay the laborers anything at all, and not to get uselessly angry; but this can only be done when the suspension does not have any bad effects (2). /Illustration appears here./

2. It is not only the Chiriguano Indian who hates the cold, but also the other races of America, such as, for example, the Quichua /Quechua/, according to what the historian Robertson says.

165 /113/ Life Span

The Chiriguano normally lives a good many years; he is little affected by heat, cold, and the inconstancy of the climate, nor by drunkenness and self-indulgence, to which [145] capital vices he abandons himself from a tender age. Some reach and pass 100 years, judging their longevity by their hair, since their hair does not turn white except at a very

[Text Continues on P. 156]

/113 cont./

165 [145] advanced age, and I have seen Indians with the head completely white, and others with a white the color of smoke or something smoked. In the performance of my ministry I have met and baptized many centenarians at the time of their death, and in the towns through which I have passed I have met several who fought in the Caraparí war and who witnessed the War of Independence.

273 276 [178] But today the Chiriguano has degenerated greatly: in somewhat distant times they did not know about either liquor or coca, and today both are general, and because of liquor and coca, the use of which they much abuse, they ruin their health and shorten their existence. Much youth disappears with the abuse of these substances, and as a general rule in the missions the best disappear, those who know some art or have some fortune; all that they earn, after buying their clothing (although not always), they invest in liquor and coca, and [165] [148] thus shorten their lives. I have seen towns where out of 40 or 50 young men of the same age there are scarcely two or three alive who will reach 50; it can thus be seen that the drunkenness produced by chicha is not so pernicious as that of liquor or alcohol, for which any tax imposed on them by the Supreme Government is never too much, and would that such a tax were higher, more general, and that it was not felt to be enough simply to write it out. In spite of this dissipated life, it is [142] [147] very rare that one encounters a bald Indian, which indicates great robustness (1).

1. I have known many large and small Chiriguano towns; I have only found three semibald persons.

Morality

181 At present the Chiriguano Indian differs slightly or not at all morally from the common mass of men. I mean that not all are good nor are all perverse; there are good ones and bad ones

4: Nino--255 M-3 (1890-1911) 1912 SF10 Chiriguano SF10

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Cacique Güirassa with His Family

/210 cont./

Infant Care

854 [352] For the newborn child to rest in, they have a kind of net which they hang at one end of the lodging. Its mother places it there when it sleeps, and she covers it with a piece of cloth so that the flies will not bother it. Some wool or cotton hammocks are crudely made /211/ by them, and these are called Ini ó quiha, the last term of which literally means quietness.

The mother almost never leaves her newborn child, and to go to the spring or to the river she takes advantage of the time when it is asleep, leaving it in the care of some person, even a little one. She cannot yet carry it in the folds of her clothing, because the child's tender limbs cannot bear such a position. Only when they have become somewhat stronger does the mother walk from one end of the town to the other, to the field, to the spring, without leaving her child at home, like weasels or like the kangaroos of Australia, who do not leave their young in the caves when they go out, making leaps like a jerboa.

147 854 The sun in the Chiriguano region is very hot and yet children exposed to its action do not feel its effects very much, if at all. They receive its rays perpendicularly, from in front, from all sides, and square on their faces, and it is as though they were in the shade. The only effect that it has on them is the copper color of the race, because experience has shown that this color is acquired (1).

● 142 1. The color of the newborn babies is rather strange; they look like mice. Many newborn babies are completely white, but not like Europeans; the difference between the former and the latter can be seen immediately.

4: Nino--321 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Group of Indian Women

Girls' School of San Pascual Mission

No. 1143
No. 1241
No. 1243

Photo-401 M-S (1880-1911) 1913 8710 Chihuahua 8710

Schmeltzkoffer E-6,c (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF9

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Fig. 23. Old Chiriguano Indian with a big »Tembeta». Tiköipa, Bolivia.

XII.

Articles connected with the deformation of the body. »Tembeta».

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All Chiriguano and Chané men of the older generation and, in a few of the Chiriguano villages, the younger men and boys also wear a so-called *tembeta* or lip-button in the under-lip. The custom of boring the lips is wide-spread in S. America. Dall, Dorsey, Nuttd, Uhle and Verneau-River have drawn up summary tables to which I beg to refer, at the same time making some additions based on notes I have made from the literature on the subject to which I have had access.

Ee
[304
171] K

The tembeta of the Chiriguano and Chané Indians is made, as a rule, of tin and in shape reminds one of a cap with a peak at both the front and back. (fig. 23)

Ce 829 /164 cont./ referring when he addressed a farewell speech to /165/ me, which began as follows: "Now you can tell your great chief that you saw us and our poverty..."

G S 823 The sense of direction of the Indians has been discussed a great deal. The Indian undoubtedly has a very highly developed gift of observation, but his sense of direction is not so

G 823 considerable. I wandered with the Guarayú Indians in eastern Bolivia for about 250 kilometers in deep, large forests which they did not know, and in which we often had to cut a path,

C ●142 301 302

Fig. 79. Old Chiriguano with large lip-plug. Tihuipa.

G 823 step by step, with the bush knife. When the sun was covered with clouds, they often led me astray, as I could see by my compass. For a white man transplanted directly from city life into the wilderness, the Indian's intimate acquaintance with nature is remarkable. If one is accustomed to this life himself, he looks at the matter differently.

/214 cont./

entirely untouched by the civilization of the whites, an opinion which I shall reproduce here verbatim:

"Ce qui m'a fort surpris, c'est que dans la licence où ils vivent, je n'ai jamais remarqué qu'il échappat à aucun homme la moindre action indécente à l'egard des femmes, et jamais je n'ai oui sortir de leur bouche aucune parole tant soit peu déshonnête

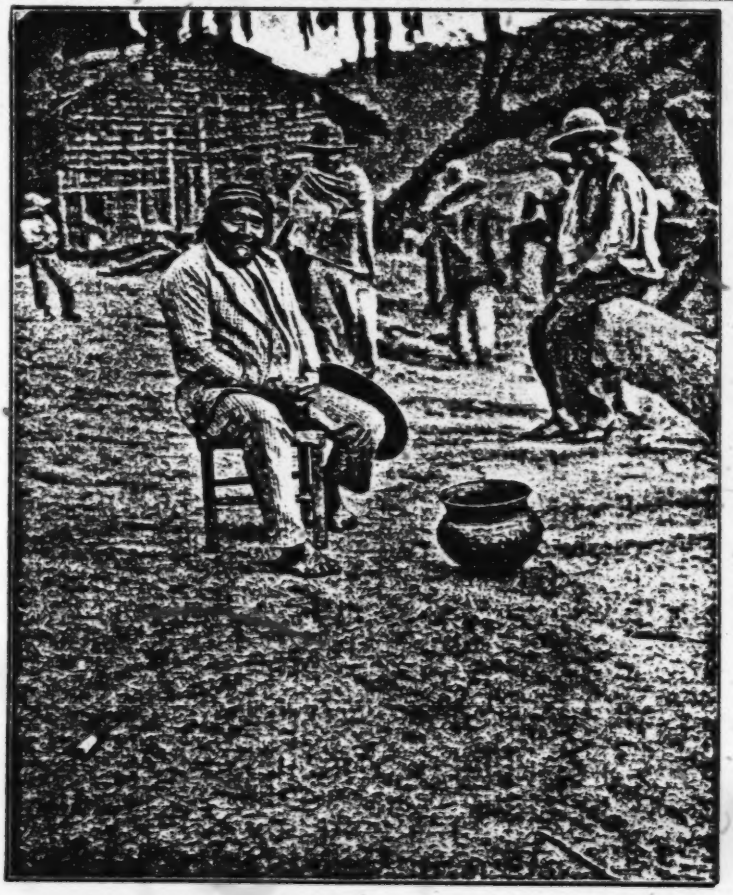

Fig. 111. The Chiriguano chief Mandepora.

/What surprised me very much is that in the freedom in which they live I never noticed the slightest indecent behavior on the part of any man with regard to women, and never did I hear from their lips any word that was the least bit immodest/."

/214 cont./

581 This Jesuit priest describes the marriages of the Chiriguano, however, as very loose.

581 With marriage, life begins in earnest for these Indians.
273 It consists of work and drinking maize beer. I have already described their work somewhat; I shall discuss their drinking bouts below.

165 The life of the Indian men and women passes more quickly

● 142
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Fig. 112. Old woman. Rio Itiyuro.
Her grandsons were about 18 years old and younger.

165 than that of whites. The age of the Indian is very difficult to determine when one has no definite figures to go by. Maringay told me that he was the oldest of his tribe, that none of his contemporaries was living any more. The whites said that Maringay was over 100 years old. This is exaggerated, however. As a newly married /215/ youth 16-20 years old, Maringay visited

/215 cont./
President Belzu in Sucre. The latter governed between 1848-1855; thus, 100-year-old Maringay is obviously not more than about 80. An 80-year-old Indian is therefore the oldest of his tribe. Among the Indians one almost always sees /Fig. 112 appears here/ that the one who has grown-up grandchildren is very frail and senile and stands at the brink of the grave. Indian men and women mature very rapidly, but also age quickly. At 50 the Indian is an old man, at 70 a so-called centenarian. Im Thurn (1) likewise

1. Im Thurn, op. cit., p. 190.

believes that the Indians do not grow old. /216/ He thinks that they seldom reach an age older than 40 or 50.

Maringay's hair was slightly gray. There are some Indian men and women whose hair is almost whitish yellow, but they are rare (Fig. 112). I never saw a bald Indian. When they are older, their faces are deeply furrowed. Not infrequently they become blind in old age, less often deaf.

Among the Choroti and Ashluslay the appearance of old people is often frightening; they are dirty, emaciated, and bleary-eyed. This is not the case among the Chané and Chiriguano. These Indians know how to grow old in beauty, and even the old people keep themselves nice and clean.

If the Chané or Chiriguano Indian becomes seriously ill, the medicine man is sent for, as among other Indians.

The Chiriguano and Chané distinguish between two kinds of medicine men, whom they call "ipáye" or "ipáyepótchi." The former are good and lift the spell; the latter are able to lift the spell and to bewitch.

I once jokingly asked a Chiriguano whether Father Bernardino in Ivu was an "ipáye" or an "ipáyepótchi." The Indian answered dutifully, an "ipáye." The position of the missionary among the Indians is that of medicine man; he assumes their power and their influence.

In the preceding I said that the whites in the vicinity of Ivu sent for an Indian medicine man to drive away smallpox.

7:Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

[P. 190 is blank]

142 To me, the Chiriguano seemed to be of better physique than both the Puna and the Chaco Indians, and their cast of features, as a rule, to be less rough-hewn than those of the above-mentioned tribes. Herma ten Kate has taken anthropological measurements of four Chiriguano men, whose average height was determined at 160.1 cm.[1] Lehmann-Nitsche, who has made anthropological observations of 50 Chiriguano (40 men and 10 women), is my authority for the data I have grouped together in the subjoined table.[2]

[141] [127]

The Chiriguano; some physical data.

Sex	Average height, cm	Shape of skull	Colour of skin, Luschan's scale	Colour of hair, Fischer's scale	Iris, by Martin's scale
Men.....	163.4	Dolichocephalic — mesocephalic	Majority 22	Majority 4	Majority 3—4
Women.....	151.7	Dolichocephalic — mesocephalic	Majority 18	Majority 4	Majority 3—4

142 The Chiriguano complexion is, accordingly, brown with a tint of yellow; the iris is dark brown, the hair black, coarse and lank. The growth of hair on face and body is very scanty.

361 The Chiriguano are not a nomadic people, but live in permanent villages, some of which are the abode of only a few families, whilst others contain several hundreds of inhabitants. At Ibitibi I was studying a Chiriguano village that, according to the Indians, was inhabited by about 300 people. This village was situated on a plain surrounded by wooded mountains (fig. 188). The huts formed a large circle, with the chief's hut in the centre. In the open space between the chief's hut and the rest, there were growing some close-foliaged trees (probably of the Bignoniaceæ family), affording much-needed shade. In earlier literature it is stated that the Chiriguano used to build a hut for strangers in the middle of the village plaza.[3] In many of the Chiriguano villages I visited, the huts were scattered about without any perceivable order.

[114] [574] [609]

342 The huts are rectangular and with ridged roofs. (Figs. 188—192.) The walls either consist of perpendicular sticks, of tree-branches or reeds,

[1] Ten Kate (1), p. 26.
[2] Lehmann-Nitsche (1).
[3] Nordenskiöld (12), p. 2.

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Fig. 190. Woman in front of her hut. In the foreground a bedstead on which lies chewed maize; this maize is used in the preparation of »chicha», an intoxicating beverage. Chiriguano. San Luis. Bolivia. Photo. E. v. R.

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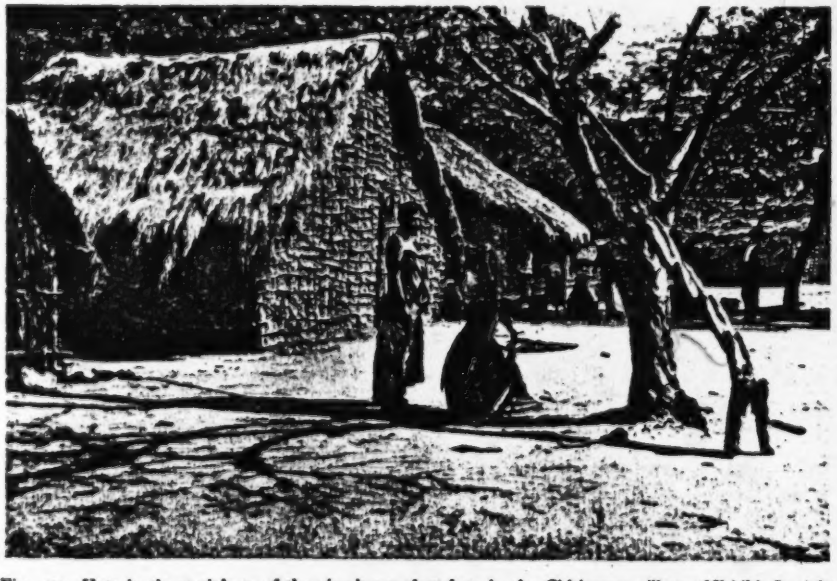

Fig. 191. Huts in the periphery of the circular market-place in the Chiriguano village of Ibitibi. In right foreground, a ladder used on going to the pile-barns for maize. Bolivia. Photo. E. v. R.

[P. 194 is blank]

7: Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

seen any Chiriguano using this typical ancient Andean garment. Ponchos of the cloak type, and robes of the kind used by the Chaco Indians, on the other hand, I have seen worn by the Chiriguano men, who put them on against cold and wet. Formerly the Chiriguano men dressed in the »chiripa», which was a rectangular skirt that was fastened in front to a cord tied round the waist, then passed between the legs, and fixed to the cord above the buttocks. One may still see, here and there, some small boy wearing nothing but this primitive garment. On their heads the men often wear a broad, red. turbanlike frontlet (fig. 194), and, when setting out on long marches, they put on their feet sandals, the straps of which bear distinct resemblance to straps on sandals that have been found in ancient graves on Puna de Jujuy.[1]

Fig. 195. Chiriguano boy with long, flowing hair. San Luis. Bolivia. Photo. E. v. R.

The women also possess sandals, but, like the men, generally walk about barefooted. The women's clothing consists of a loose-fitting, tubular garment made of woollen, or cotton, stuff. It is called »tipoy». The upper part of it is pinned together over the shoulders by means of cactus spines or metal pins, in the manner seen in fig. 190, which leaves the arms free, or the garment may be fastened under the armpits in the way the girl in fig. 194 is wearing it.

Nowadays the men mostly wear their hair bobbed, and with a frontal fringe (fig. 194), but I have seen boys, not fully grown, with long hair, hanging loose down (fig. 195). In former days all the men had long hair, which they gathered on the top of the head, where it was secured with a frontlet, a custom not yet quite discarded in some out-of-the-way parts of the country. The women let their hair grow long, give it a centre parting on the top of the head (fig. 190), plait it into tresses and tie it up, or allow it to hang loose. One may sometimes see girls with short hair (fig. 194), but in such cases the hair has been cut short as a sign that its owner has entered upon her first menstruation. On the death of a near relative it is also the custom of the women to cut off their hair.

Fig. 196. Wooden comb. Chiriguano. Bolivia. 1/3. Riksm. 03. 3. 829.

[1] Nordenskiöld (12), fig. 23; von Rosen (1), fig. 84.

1 [footnote 1 appears on p. 200 - - An.]

Plate II

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Fig. 3
(I. C. 354) -- Chiriguano in Machareti

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Fig. 4
(I.C. 359) -- Chiriguano women in Machareti

8: Schmidt--26 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8

/12 cont./

000 I.C. 246. Izozó cacique with his family. Near Toledo. (Fig. 12.)
I.C. 249. Izozó man with tembetá /labret/. Near Toledo. (Fig. 27.)
I.C. 251. Izozó in Toledo with soldiers and the author. (Fig. 2.)
I.C. 330. Izozó men. Near Toledo. (Fig. 9.)

C 144 648 Ce 648 From the preceding historical sketch it can be seen that the ethnic entity "Chiriguano-Chané," with regard to its physical characteristics, is made up of an ethnic mixture of absolutely heterogeneous elements. We have told how the Chiriguano for centuries captured many prisoners, incorporating them into their community, and how at the end of the 16th century the number of Chané incorporated among them was much larger than that of the pure Guaraní-Chiriguano. Although the Chané, belonging to the linguistic group of the Aruacos /Arawak/, were a peaceful nation and were not equal in strength to the pure Chiriguano, their culture, which for a long time was in contact with that of the ancient Peruvians, was doubtless superior to that of their oppressors, and the Chané women surely had considerable influence on their masters. Since the two population elements lived together for three and a half centuries, we must suppose that they would have mixed extensively.

C 142 175 Unfortunately, the ancient documents say very little about the physical qualities of the Chiriguano. The only brief note on this subject that I know of is found in the "Descripción y población de las Indias" by Bishop Lizarraga (44): "They are

44. Moreno II, p. 101.

C [302] Ce 144 175 comely, robust, with broad-shouldered, high chests, well built, dark. They pluck their eyebrows and eyelashes; the eyes are small and lively." According to Father Alejandro Corrado in the year 1883, that is, a short time after the Chiriguano lost their independence because of the whites and the Chané began to become emancipated from their oppressors, forming their own towns, somatic differences between the

Plate III

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Fig. 5
(I.C 380)-- Chiriguano women with babies in Machareti

Fig. 6
(I.C.335)--Chiriguano men in Machareti

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Fig. 7
(I.C. 361)--Chiriguano boys in Machareti

Fig. 8
(I.C. 362)--Chiriguano children in Machareti

/13 cont./

166 towns from which one man had come from each one. From Charagua, Parapití, and Carapati two had come from each one, four from Ingre, five from Santa Rosa, and eight from Machareti. Unfortunately, the native soil of the Chiriguano women was not stated, and it is only said that they came from Bolivia.

141 The average height of the Chiriguano men measured by Lehmann-Nitsche is 163.4 cm., and the height of the Chiriguano women measured is 151.7 cm. This average height of the women measured is not a little less. The average height of the eight men from Machareti was only 161.8 cm., and that of the two men from Parapití only 158.1 cm. But the average height of the four men from Ingre was 169.15 cm. The tallest of the Chiriguano men measured, who had a height of 178.6 cm., had come from Ingre, and the shortest, with a height of 153.5 cm., from Machareti. The smallest woman (between 35 and 40 years old) was only 143.0 cm., and the tallest, 158.0 cm. These numbers show us that the height of different Chiriguano individuals is quite variable. Among the Chiriguano measured by Lehmann-Nitsche, the number of those who came from the same region is too small to be able to make exact deductions about the differences in height of the Chiriguano of the various regions in order to be able to clearly demonstrate the somatic influence of mixture with other tribes.

14 The photographs of Chiriguano types published by Lehmann-Nitsche show great variations among the different features and bodies, which corresponds to the fact that the present-day Chiriguano are the product of a mixture of various ethnic elements.

113 Good photographs of the Chiriguano of the southern part
114 of their territory can be found in the publication of von Rosen,
● 142 Ethnographical Research Work during the Swedish Chaco-Cordillera Expedition, 1901-1902 (48). Erland von Nordenskiöld

48. Stockholm. 1924.

113 /13 cont./
114 has published Chiriguano and Chané types (49).
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49. Erland Nordenskiöld: Forskningar och äventyr i Sydamerica /Inquiry and Adventure in South America/. Stockholm, 1915. Ills. 14-16; 20 and 31. Nord. I. Figs. 75, 76, 79, 87, 106, 110, 111, 112, 116, 132, and Pl. 18-2 /the second figure of this number in the twenties is illegible/.

The Territory of the Chiriguano

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131 Concerning the location and extent of the territory of the Chiriguano at the time of their independence, that is, from the beginning of the 16th century to the second half of the 19th century, we have Moreno's detailed studies in two places in his work already cited many times above, the titles
C of which are: "Las tierras de los Chiriguanos /The lands of
[101] the Chiriguano/" (50). According to Moreno (51), the

50. Moreno II, pp. 79-126 and pp. 235-254.

51. Moreno II, p. 236.

Chiriguano--Chiriguano /14/ of the Cordillera in contrast to the Itatines-Guarayus and the Piritaguaris also often called Chiriguano in the literature -- from the time of the Conquest until they lost their independence inhabited the same territory, that is, the western spurs of the Andes from south of the Pilcomayo up to the lands which extend on both sides of the
Ce Guapay. The Chané, who formerly had a large well-populated
13 territory, "although they formed several partial migrations,
[648] remained in great number subject to the conquering Guaraní within the region which these latter had converted into their impregnable abode" (52). In 1883 Father Alejandro Corrado

52. Moreno II, p. 249.